5: Jochelson A-5 (1910-11) 1928 . Kamchadal

was not necessarily mutual. Man might follow the mammoth in order to hunt him, but the mammoth had no need of man. Thus the remains of mammoth do not indicate that man lived in the same place, if there is no direct proof of it. However, the presence of the mammoth may postulate to climatic conditions fit for man to live in, and it remains for the future to find remains of the paleolithic man; but for the time being one may be right to hold to the theory of the peopling of Kamchatka in Recent Times, especially since no paleolithic artifacts were discovered in my excavations, and I feel authorized to say that the late peopling of Kamchatka may corroborate the theory of the reemigration of the Siberian Americanoids from America after the last glaciation subsided. To be fair, however, I must add that I had no time to make excavations in the Kamchatka River valley and that no regular excavations were made in the territory of the other Americanoids—the Koryak, Chukchee and Yukaghir.

GEOGRAPHY AND ADMINISTRATIVE DIVISIONS

The country of the Kamchadal—or the part of the Kamchatka Peninsula to the south, from the Amanino village to the west, and Osernaya River to the east—was a part of the Primorskaya Province. In 1909 a new province of Kamchatka was created, which included 6 districts: Okhotsk, Gishiginsk, Anadyrsk, Chukotsky, Commandor Islands and Petropavlovsky. The last district is the territory of the Kamchadal. The city of Petropavlovsk was made the capital of the province and the seat of a newly appointed Governor.

The former Territory of the Kamchadal is inhabited by 8,037 people, of which 3,370 are Russians, 3,555 Kamchadal, 802 immigrated reindeer Koryak and Tungus and 300 Chinese, Koreans and Japanese. There were also 10 Europeans and Americans.[1]

The Kamchadal have become Russianized and only the inhabitants of seven villages (between Amanino and Sopochnoye) of the western coast have preserved their native language—the western dialect of the Kamchadal language—and the inhabitants of the village Sedanka on the Tighil River speak the northern dialect. There were formerly four Kamchadal dialects, and at present even the Kamchadal, who speak two dialects, use more of a Russian-Kamchadal slang than the pure Kamchadal. The younger generation is learning Russian in the schools, and soon the Kamchadal language will be forgotten entirely, as was the case with the dialect of the Kamchatka River and with the southern dialect, which was spoken between the Great River (Bolshaya Reka) and Lopatka Cape. While the northern dialect of the Kamchadal on the Tighil River contains many Koryak words, the southern dialect had an intermixture of Kurilian words. Krasheninnikoff called the southern Kamchadal people Kurilians.

The Kamachdal had been and still remain a genuine fishing tribe. They did not adopt from their Koryak neighbors the reindeer, although they were

[1] According to official data of 1911. During the summer fishing season, Kamchatka's shores have many thousands of temporary dwellers. Russians who operate canneries and saltories bring thousands of laborers. The number of Japanese fishers at the time of my stay in Kamchatka was estimated at more than 10,000. About 250 Japanese schooners were lying near the shores and about ten Japanese steamers were coming from and leaving for Japan. According to the convention concluded after the Russian-Japanese War the Japanese were authorized to fish everywhere in Kamchatka waters except bays and river-mouths, but by bribing the guards they used to fish also in the inner waters.

hunting the wild Kamchatka variety of reindeer.

7:Lesseps T-3 (1787-88)1790 Kamchadal

252 when they uſe it in their ragouts, it is pre-
439 viouſly boiled. Brandy is alſo diſtilled from
273 this ſweet herb, which, as I obſerved before, is ſold on account of government: for this purpoſe the plant is purchaſed of the Kamtſchadales*.

162 There are three ſorts of inhabitants, the
563 natives or Kamtſchadales, the Ruſſians and Coſſacs, and the deſcendants from intermarriages.

The indigenes, that is, thoſe whoſe blood is unmixed, are few in number; the ſmall pox has carried off three fourths of them, and the few that are left are diſperſed through the different oſtrogs of the peninſula; in Bolcheretſk it would be difficult to find more than one or two.

* This brandy intoxicates much quicker than French brandy; whoever drinks it, is ſure to be extremely agitated during the night, and to feel the next day as melancholy and reſtleſs as if he had committed ſome crime.

The

29:Cochrane T-2 (1821-22) 1824 Kamchadal

177 pearance there is no difference whatever. They
181 seem a race disburthened of all care and consideration for the future, and entirely resigned to any fate which may await them, whether it be oppression or starvation.

177 In my opinion, and I speak it most sincerely, the
771 aborigines have not derived much benefit from the
793 conquest of their country by the Russians, as even their conversion to Christianity has done little other good, than entitled them to the name of Christians. The great number of priests and deacons (twenty-six in number) would, I presume, suggest an expectation of more learning and piety in this part of the world than in other semi-barbarous places; but really I have never seen any good effects from the labours of these reverend gentlemen. Certainly there is no population corresponding to the number of
161 ecclesiastics, as will appear on considering that the
231 whole Kamtchatdale population does not exceed,
563 male and female, two thousand seven hundred and sixty, while their dogs amount to two thousand two hundred and eight. The number of Russians is one thousand two hundred and sixty. The inhabitants north of Tygil and Nishney Kamtchatks, are four hundred and ninety-eight, while in the Koriak villages there are one hundred souls; making a population of four thousand five hundred and seventy-four, men, women, and children, Rus-
162 sians, Kamtchatdales and Koriaks. Whether the original population has not decreased in a surpris-

29:Cochrane T-2 (1821-22)1824 Kamchadal

ing degree is a question I shall not answer, farther than by reminding my readers that at the discovery of Kamtchatka, we are told in the Russian history, that no less than one hundred and sixteen villages were on the banks of the river Kamtchatka. The small-pox, and its rival distemper, with other diseases, and above all the spirit of persecution which has been unremittingly practised towards these poor people, have been the several causes of the depopulation. Of late, however, I can with certainty say the population has not decreased; this may be owing to the benefits arising from vaccination, as well as somewhat better medical attendants. But although population has of late kept its maximum, it may be a question whether the aborigines have not decreased in the same ratio that the Russians and convicts have increased. At present there are several Yakut as well as Russian exiles, in the peninsula, neither of whom can be of much benefit; but both assisting to persecute and plunder the Kamtchatdales.

Of the history and origin of the Kamtchatdales little positive has ever been known; and that only for the last one hundred and thirty years. Kamtchatka is supposed to have been visited by some Russians in 1649, when one of the traveller Deshneff's vessels, was wrecked on its coast. Those Russians lived with them in peace for a considerable period of time; but quarrelling among themselves were murdered. Nothing more is known of the place

Ka 101 population of the area. The ethnonym "Russian" is used in everyday speech to refer only to the natives of the central areas of the RSFSR or of Siberia. Its equivalents are the Lamut (basically Yakut?) term "nyucha" and the Reindeer Koryak term "mel'khitan" (now becoming obsolete). The descendants of the ancient Russian population of Tigil', Mil'kov, etc., together with the Itelmen (both the Russianized ones and those who preserved their own language) and the coastal Koryak, are referred to in the Lamut language by the common term "kheek" (plural "khayakyl") and in the Reindeer Koryak dialect by the term "nymyllon."

Ka 144 An especially strong racial mixture are the inhabitants of the Kamchatka River valley where the Kamchadal and the Russian villages follow one another throughout the valley's length. It seems that under these conditions all the native inhabitants who speak Russian should be looked upon as a homogeneous whole. However, such is not at all the case.

Altogether 182 people who spoke the Russian language and called themselves Kamchadal were studied in the Kamchatka River valley. If in the use of this ethnonym one encounters discrepancies caused by the current official usage, these discrepancies arise both in the case of the native Russian and of

Ka 162 the Kamchadal proper settlements. The 1897 census indicated that there were there 103 persons both of whose parents were descendants of the old Russian settlers; that the persons whose parents were Kamchadal proper were 41 in number; and that there were 38 persons born of mixed marriages. A simple calculation shows that as a result of free intermarriages there must actually have been 87 Russians, 17 Kamchadal, and 78 persons of mixed stock. The intermarriages can hardly be explained by the [7] former social stratification of the population. They are rather to be explained by the territorial arrangement that members of different groups have. However, this racial mixing has been taking place already for a number of generations, and in addition the inhabitants of Kamchatka frequently change their place of residence. Although the number of our observations was small, the counting of the medians and of frequencies of all the basic traits indicates that differences between the so-called "pure" and the so-called "mixed" Kamchadal have been preserved.

Ka 142 Below is a small table composed only for the Kamchatka River valley. The figures are averages for both sexes (with